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INTERNATIONAL BIBLE STUDY.

June 13, 1886.——*John* 7 : 37-52.
See last Guardian.

June 20.——,,——*John* 8 : 31-38 & 44-59.

"THEN said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Nathaniel was said by our Lord to be an Israelite indeed in whom there is no guile. We thus see what he means by a disciple indeed. One who is not to be moved from the conviction that Jesus is the wisdom of God and the author of eternal salvation. When Jesus said some things that are reported in John 6, many of those who had classed themselves among his believers, went back and walked no more with him. To those who now profess to believe on him, he says, "If ye continue in my word, then are ye my disciples indeed." Patient continuance in well doing, is a token of the faith that saves. When a man becomes a believer, he may expect that certain powerful tests or solvents will be applied to his faith, that its true nature may be made manifest. These Jerusalem believers would have to go through the awful test of seeing him a helpless captive in the hands of the authorities, religious and secular, Jewish and Gentile. Will they continue in his word? this was the question. Continue to cherish his word in their heart, to be guided by it, to rely on it, to confess it, even when men shall be trampling it under foot. To continue in it as in a tower, though all the world compass it about. To continue trusting, though apart from the world all should seem adverse. Here is the test of the true church: continuing in the word of Jesus, adding no word of man to it, till the Lord himself make her free in the knowledge of himself. The *disciple indeed* is one who has the witness of the Spirit, witnessing with his spirit that he is a child of God. After that, there is a further knowledge of the truth. What some call a baptism of the Spirit, is a deeper acquaintance with the truth, some new and blessed discovery of the deep things of God, revealed by the Spirit whose office it is to guide into the truth. See 1 Cor. 2 : 9, 10.

"And the truth shall make you free." The Jews keenly felt their political subjection to the Romans, and longed for one who should deliver them from this yoke. But Jesus pointed out to them that his word would give them true freedom, his word alone. Their political aspirations would avail them nothing until they submitted to him whose kingdom is righteousness, peace and joy, in the Holy Ghost.

They were offended at the suggestion that they were in bondage. Were they not Abraham's descendants?

"Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Sinners are slaves. Here is a truth which, if men had known it, would marvellously have altered the complexion of human history. A large part of the annals of the world are made up of the struggles of men and nations for something that they called liberty. But the only true liberty is to have our will identical with the will of the Lawgiver of the universe. Our will must be harmonious with that will, or opposed to it; if opposed to it, then our will is our enemy. Everlasting mastery is on the side of God's will, and the rebel has everlasting servitude for his portion.

"And the servant abideth not in the house for ever; but the Son abideth over. If the Son therefore shall make you free, ye shall be free indeed."

The man who loves his own will, may serve God after the fashion of a servant, because he *must*, stimulated by fear. Now God does not want that kind of service, and there will come a time when he will rid his house of them, bringing in the dispensation of the 8th of Romans. If the Jews want true freedom, let them listen to the Messiah, and they would find themselves in alliance with Him that sitteth on the throne and in sympathy with men of all nationalities. Pride and freedom are opposed to each other. It is the truth that maketh free, by bringing us out of the kingdom of falsity, administered by pride, ambition, covetousness, vanity, self-righteousness, malice, envy, uncharitableness, resentment, fear of man, lust, worldliness. The truth delivers from all these. Christ's word was the word of God, but they could not receive it, because of prejudice, pride and selfishness. Their desire to get rid of Christ showed that they had no part in the promises given to Abraham.

The lesson now takes us to verses 44-59. Jesus tells them that the spirit which actuates them disconnects them from Abraham and connects them with the devil, the enemy of the truth. Could they deny the evidence that Jesus was guided by the truth? Which of them could convict him of sin? By rejecting his word, they virtually judged themselves, and showed that they were not the people of God. The Jews got very angry and said he was a Samaritan, and had a devil, *i. e.* that the miracles wrought by him were through diabolic aid. Jesus quietly answers, I have not a devil. What he did and said was in his Father's name and for his Father's honour. This thing had been settled when the devil offered him the glory of the kingdoms and was rejected. He sought not his own glory; he left that with his Father. The word which the Jews were rejecting, was a word that carried with it everlasting life.

This statement appeared to the Jews ineffably preposterous. Which of the old prophets had been victorious over death? It appeared to them that Jesus was trying to raise himself to a throne that no man had ever occupied. Jesus rightly said, If I honour myself, my honour is nothing; if I advance claims of my own, the facts of the case will simply cover me with ridicule. The question is, What does God testify concerning me? What do his works that accompany me declare? The difference between you and me is that I know God, and you know him not. The spirit that prompts you is the spirit of the adversary.

"Your father Abraham rejoiced to see my day: and he saw it and was glad."

The promise given to Abraham was, In thy seed shall all the nations of the earth be blessed.

"Thou art not yet 50 years old, and hast thou seen Abraham?" Jesus had not said this. But he does not hesitate to say to them, "Before Abraham was, I am." God was in Christ; the great I am. The *I am* of God embraces at once Abraham, Christ, and the final triumph of Christ's word. It was the I am, Jehovah, who, in Christ, subdued the winds and the waves, healed all diseases, and summoned Lazarus from the grave: and the Same shall judge us at the last day. Woe unto him that does not hear God in Christ.

The Jews took up stones to cast at him, but he hid himself and passed through them making his way out of the temple.

WEEKLY REVIEW.

—MR. CHARLES VOYSEY, writing in the *Inquirer* and quoted in the *Indian Messenger*, shows a great unwillingness that Jesus Christ should be regarded as a teacher, or held in honour by any. He has much more affinity for those who put Christ to death, than for Christ himself. Addressing the Editor of the *Inquirer* he says :—

"I should like to ask to what the 'historical sense' ought to lead one as the real cause of the crucifixion of Jesus. Was he put to death for heroically bearing witness to the Truth, or was he put to death for insanely claiming to be in some peculiar sense *equal with God?*

"Common sense and the common verdict of Christendom say that the New Testament declares that Jesus was handed over to Pilate by the Chief Priest and rulers of the Jews to be crucified for no other reason in the world than that he made this monstrous and impious claim. If you like to regard such an one as the 'greatest master in spiritual things,' I must say I am utterly unable to follow you."

What caused the scribes, priests and Pharisees of Jerusalem, to be so hostile to Jesus of Nazareth, was that he did not defer to them or seek their sanction for his mission. It was sufficiently evident from the beginning that just in the measure in which Jesus should be recognized as one sent from God, would the authority of the Jewish priests and scribes give way. They claimed to be the shepherds of the Jewish people,

and to be empowered to give or withhold the divine sanction, in the case of all religious teachers. Christ's teachings concerning the Sabbath, concerning ablutions and a multitude of other things, were directly opposed to theirs. Of course they laid hold upon what he said about his oneness with the Father, and tried to make it appear that these utterances proved him to be an enemy of God; but when they took him to Pilate, they only accused him of calling himself King of the Jews, making it appear that he was a rival claimant to the throne and a rebel against Roman authority. To any one who candidly reads the Gospels it will become evident that no one was ever more zealous for the character and sovereignty of God the Father than Jesus of Nazareth was. It is admitted that no one ever so illustrated and exhibited the character of God as Christ did. He was the last being to speak disparagingly of God. "There is none good save one, that is, God," said he to the young ruler who fell at his feet; and of himself he said, I can of mine own-self do nothing. Most people believe that man was made in the image of God; and it follows from this that when that image is perfect there is a revelation of God. Jesus was the image of the invisible God, and said to his disciples, He that hath seen me hath seen the Father. He at the same time discharged all and sundry from recognizing him as God manifest in the flesh, if his works did not confirm his words. He that subdued the elements by a word, summoned the dead from their graves and healed all manner of diseases and disabilities, was truly the Son of God, God manifest in the flesh. But Jesus never went beyond the prophecies of the Old Testament, in asserting his own Majesty. In Isaiah 9: the Jews could read and Mr. Voysey could read, Unto us a Son is born and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace.

—THE *Indian Messenger*, in this connection, says:—

The tenacity with which the Unitarians are clinging to the name "Christian" is an illustration of the extreme unwillingness that men naturally feel towards giving up names endeared in national memory. There is practically little or no difference between the faith of many so-called Unitarian Christians and that of the Brahmo Samaj. Yet they love to take shelter under the Christian name, looking upon Jesus as an ideal in a peculiar sense. They have long discarded the substance of real Christianity and are sticking to its shadow.

Is it creditable to the Brahmo-Somajists that they should pass all other bodies of Christians by to find one that has discarded "the substance of Christianity and is sticking to its shadow?" Their own faith thus becomes the shadow of a shadow.

—MR. GLADSTONE'S attempt to give a qualified Home Rule to Ireland has been defeated. A large number of his own followers have voted against him. The feeling of Englishmen seems to be that what is called the United Kingdom is *the heart* of the British Empire, and that a rupture here would portend ruin to the British supremacy. The United Kingdom is really very modern, and the Union has never been very perfect. The Irish have, or fancy they have, interests of their own distinct from those of England, and it must be conceded that Ireland has not been governed in a way to make her forget that she was a conquered country. We do not believe the Home Rulers represent the whole of Ireland; still, as a matter of fact, they represent a large part of it, and it is certain that there is very little harmony between Mr. Parnell and his followers and the rest of the House of Commons. Only a year or two ago matters were at a dead-lock in Parliament, and nothing could be done because the Home Rulers were determined that nothing should be done. So that in one sense it may be said that Mr. Gladstone's proposed legislation simply recognizes the facts of the case, and dispenses with the fiction of union and substitutes Government according to the reality. The Protestant feeling strongly shrinks from the Home Rule because it dreads the subordination in which the Protestants of Ireland will be placed in an Irish Parliament. It is feared that the Catholic majority will lead to clerical supremacy. On the other hand there are Roman Catholics of influence who dread the Home Rule movement as revolutionary, and anticipate that it will tell against the Church, just as the Revolution in Italy has told against her. In one sense, Ireland may be said to be dictating to the United Kingdom, because of the power possessed by her 80 members in the House to control ordinarily the legislation of the House, owing to the parity in numbers of the Liberals and Conservatives. However, just at this important crisis, this power has been snatched from her. We do not think that a qualified Home Rule would necessarily involve all the evils that some surmise. And we do not see how the present relations of Ireland and Great Britain can be maintained without coercion, which will only intensify the bad feeling in Ireland, and diminish England's power of resisting aggressions from abroad.

—THE *Indian Spectator* is opposed to the Opium Revenue because *it directly encourages extravagant expenditure.*

"We are convinced that but for the opium revenue the cost of the administration might have been less to-day by 4 to 5 millions at the least. Such being the case, it is imperative for the future stability of Indian finance, as much as for the interests of the tax-payers, that opium should cease to be that prolific source of revenue that it is, though somewhat "precarious." If it is "precarious," and if its loss must make India bankrupt, then would it not be wise statesmanship to gradually do away with it? Would it be unwise to permanently relieve India of the dread of insolvency that has been kept hanging over her head like the sword of Damocles for years? What could be better than to eliminate that element of uncertainty and positive mischief from the State balance sheet, and place Indian finance on a sound basis? How is that to be achieved? *By a fair reduction in the public expenditure.* The cry of the Anti-Opiumists from this time forward should be "reduce your overgrown permanent establishments; reduce your unproductive military expenditure; reduce your obligations and Home Charges."

—THE Maharajah Dhuleep Singh has been re-admitted to the Sikh brotherhood. He could not come to India, but India, represented by a Sikh priest and a Sikh sardar, went to Aden and performed the ceremony of initiation.

—A LIFE of Theodore Parker has appeared in Bengali. The author describes him, (and—the *Indian Messenger* thinks—not extravagantly,) as "the ideal religious man of the 19th century." Tastes differ and standards differ. "He that is not with me is against me," said Christ. Theodore Parker would have Christ regarded as a development of humanity, the very thing that Christ most emphatically denied. The *Christ of the Gospel glorifies God, the Christ of Parker glorifies man.* Jesus came to seek and to save the lost, and men must know themselves lost before they can receive Christ's salvation.

—MR. VOYSEY cannot recognize Christ as a Master, and the *Indian Messenger* acknowledges receipt of a book entitled "Our Four Great Masters," meaning the four great leaders of Unitarianism, Channing, Parker, Emerson and Martineau. Another Unitarian, James Freeman Clarke, writing on "Jesus our Leader" in the *Christian Life*, says:—

"Jesus himself strongly asserts the importance of his disciples' remaining in communion with himself. If they do not abide in him they will wither as a branch withers which is separated from the tree or vine to which it belongs. The life of the vine goes into the branches, the life of the tree into every bud. Christianity is also compared to a river of life, which bears us on its breast, and carries us onward toward the great Ocean of Divine love. Leave the current, and our motion is arrested. And if we leave the current of Christianity—the "pure river of the water of life" as it is called in the Book of Revelation—we find we have lost our motive power, we are no longer carried forward by the great stream."

But this—says the *Indian Messenger*—is going altogether too far. "It is only another way of saying that there is no salvation without Jesus." Man wants a Master whose teachings he can correct; following or not following them, as it suits him. Christ is a Rock. But many in our days wish to use him as a rock upon which they can stand and pose and be admired, as a statue on a pedestal. How little do they think that the Christ who was crucified and rose again from the dead, is coming again in glory and that the world is to be judged by his words now treated so cavalierly by those who would be the Masters of men.

—THE Rev. C. P. Hard, Presiding Elder for the Central India district, S. I. Conference, sailed with Mrs. H. for Australia at the beginning of April. We have received copies of the *Christian Weekly* and *Christian Colonist*, published at Adelaide, containing notices of Mr. and Mrs. Hard and of meetings at which they were speaking. Mr. Hard addressed the Wesleyan ministers in their monthly meeting and received a hearty welcome from them. Mrs. Hard gave a public Lecture on "The Women of India, their manners and customs." The Methodist Church in S. Australia was celebrating its Jubilee. It was decided to raise a Jubilee Fund. Mr. R. T. Booth, the great Temperance advocate, was at Adelaide, enthralling the public by his oratory. Of a discourse by Mr. Hard, the *Christian Weekly*, May 7th, says:—

His preaching was eminently lively, abounding in missionary incidents and smart American settings of truths, which kept the interest of his audience unabated to the end. But while his American mannerisms gave a

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charm of novelty to the service, there was an unmistakable old-fashioned unction about it that made it a season of grace to devout worshippers. Mr. Hard's style of pulpit address is truly typical of the American pulpit, and he illustrates in himself several of the secrets of the pulpit power of that land. As one of Bishop Taylor's chosen missionaries, he not unnaturally reflects much of the spirit and not a little of the methods of that man of God, of whom he speaks with the utmost veneration. Mr. Hard is anxious to be helpful to us in our Jubilee celebration, and wishful, also, of creating prayerful and practical sympathy with Bishop Taylor's Indian mission work. He will probably return to us in the course of a few months to promote the latter object, when we trust he will receive the encouragement which it deserves.

We believe Mr. Hard expected to be absent from India about four months. The Rev. George Kerry, of the Baptist Mission in Bengal, was in Adelaide at the same time, having just arrived.

—Two churches in connection with the S. India Conference of the M. E. Church, are to be dedicated next week; one at Mussoorie on the 15th, and the other at Poona, on the 19th, Saturday evening next. The Rev. J. Blackstock, Poona, has given much time, care and labour to the erection of the new building, which is on East St. just opposite the rented building in which the church has been meeting for years, and adjoining the Parsonage.

—COLONEL OLCOTT gave a Lecture at Madras on the question, What should Hindoos read? His answer was, Let them read the *Bhagawat Gita*. Nothing better could be found in the great libraries of Europe. What a pity that we should be troubling them with our Western literature. Col. Olcott has made a great discovery, this time from a French book, "Posthumous Humanity."

The author demonstrates, on geometrical principles, the fact that man does not die when his body dies. The surviving man was due to the remaining amount of unexpended energy. That energy had no opportunity of expending itself during life. This remaining energy, however, finally dissolves and dissipates. The lecturer, and his colleagues at the Adyar were at present engaged in making a translation of that French work, with annotations.

From this it would appear that our only chance for the future is in economizing our vital energy. The energetic man is simply destroying his prospects for a future life.

—A GOOD many will be surprised to hear that there is in England a Society for Propagating the Gospel in foreign parts, which dates from 1649, the time of Cromwell. It was called a "Corporation for Propagating the Gospel in New England." John Eliot was then labouring among the Indians of that settlement, and this Society was formed to support him and his successors. The remarkable thing is that it should be still in existence.

—MRS. MCKICHAN with her children has been obliged to leave for England, her husband, Rev. Dr. McKichan, of the Free Church Mission, having been medically advised that the change was necessary.

—MISS LAWSON and Miss Fuller have arrived from America to join the work of the Woman's Board of the M. E. Church in Oudh and Rohilcund.

—WE understand that Mr. Govind Shastri, baptized some years ago at Nassick, died on the 9th of last month. Some days previously, says the *Kutumbmitra*, Mr. Balwantrao Shastri, 'one who had left all for Christ,' died also at Nassick.

—ORDINARY labour is nowhere paid so highly as in the United States, and was never so highly paid there as it is now. The common labourer earns there four rupees a day (a dollar and a half to two dollars) and the skilled labourer fully twice that. Yet it is among these that we behold the revolt of labour against capital. In no other country has the common labourer such power to affect legislation by his vote. No where else perhaps is there so much intelligence among the masses. Why then this discontent? The explanation is that the more power a man has the more he desires to have, until he be in harmony with Him that sits upon the throne of the universe.

—THE *Indian Witness* speaks of having seen the Minutes of the last session of the S. I. Conference, but up to the present date we have not received them. Another Conference year is nearly half gone.

—IN a single line we mentioned last week that a correspondent took exception to the word *devi*, applied to the Queen-Empress. We have received a letter of five pages defending that use of it with arguments that would be sure to call forth replies, and we must be excused from publishing it. If, as this correspondent says, *devi* means not only a goddess but a noble or illustrious lady, and is popularly so understood, then other arguments are uncalled for.

—SUNDAY, June 20th, a week from to-morrow, will be the first day of the 50th year since Her Majesty's accession. Some one proposes that it be observed as a day of thanksgiving, and the following day as a general holiday. The proposition should have come from Lord Dufferin.

—REV. W. W. BRUERE of the S. I. Conference, Bombay, was married on the 1st inst. to Miss Palmer of the Faith Mission.

—THE defeat of the Home Rule bill dissolves Parliament. In a few months the country will be in the convulsions of another General Election.

—SOME one has paid Rs. 2 to get a false report of the death of a lady in Bombay into the papers. It is a pity the name of this liar could not be given to the public.

—WE see with great regret that Mr. Phayre, Deputy Commissioner in Burmah, a son of Sir Robert Phayre, K. C. B., has been shot by dacoits. Many in India will see the announcement with great concern, and will deeply sympathize with the parents and other members of the bereaved parents. We had a letter from Sir Robert a few weeks ago, telling us of the interest with which he had been making himself acquainted with the work carried on in London by various Christian workers. He has supplemented the generous aid rendered by him while in India to the Mission work of the M. E. Church by writing and publishing an Appeal on its behalf in which he bears very explicit testimony to the value of these labours as witnessed by him.

THE inevitabilities are always sapping every seeming prosperity built on a wrong. No matter how you seem to fatten in a crime, that can never be good for the bee which is bad for the hive. See how these things look in the page of history.

SOVEREIGNTY OF ETHICS.

NOTICES OF BOOKS AND REPORTS.

"*Six Years' Labour and Sorrow*; Report of the Committee for suppressing Traffic in British Girls." Our readers and the readers of English journals are more or less acquainted with the things here reported. It is well that such scandals as "The Queen *v.* Jeffries" should be in a permanent form, that we may have in mind the power of resistance possessed by "wickedness in high places."

American Madura Mission Jubilee Volume, 1834-1884." Two years ago we had occasion to notice the Jubilee meeting of the Madura Mission. There has been some delay in bringing out this handsome volume, containing a brief notice of what was said and done at that meeting, and a history of the Mission. The volume is adorned with a number of handsome photographs, viz. those of the elder Tracy, Mr. Taylor, the Pasamalai College, Native Missionaries, Churches, Schools, &c. There is a diagram, showing the period of service of the missionaries who have been connected with this Mission. The history of the Mission shows the various trials encountered in the prosecution of this work, and the gradual expansion, the present state and the outlook. There are now 33 churches, 18 Native missionaries, 337 Native Agents, 2,817 communicants and 11,488 adherents. This volume has been nicely printed at the S. P. C. K. Press, Madras.

The Harvest Field. June. Contents: Hindu Religious Fairs, Rev. D. A. Rees. Mandalay and the Pagodas, Rev. W. B. Simpson. Francis Xavier, Rev. W. H. J. Picken. Hindu Feasts. Notes and Extracts. Reviews. News.

The Indian Baptist. June. Contents: The Month. Thirty Second Psalm. International Lessons. Candidates for Baptism. Visit to the Holy Land. Correspondence. Notices. News and Notes.

Kutumbmitra. June. Marathi. Contents: The Good Shepherd; Editor. The Tour of the Virtues; translated. Pundita Ramabai on English customs; *Dnyan Dip*. Hints to Authors; *Vi. Dnyan Vistar*. Facts and Opinions. Varieties.—Bombay Tract and Book Society.

The Indian Purity Trumpet. June. Contents: Our Noble Queen. Letter from England. Fight with a Bombay Shark. School Revelations. Mock Puritans. News and Notes. The British Augean Stables, and other short articles. (Anglo-Ver. Press.)

India Methodist Watchman. May. Contents: Intelligence. Editor's Table. Layman's Letter. Letter from a Nun. Care for Native Christians. And a large number of selected articles.

WE are favoured with the following: Prospectus of the Baldwin Schools, Bangalore. Report of the Soc. for Suppression of Opium Trade. *Indo-Burma Evangelist*, June. The last is now printed at Simla.

The Bombay Guardian.

SATURDAY, JUNE 12, 1886.

LESSONS FOR INDIA FROM JUDEA.

The Liberal and New Dispensation lately indulged in the following reflection :—

It is rather curious that the Englishmen who have identified themselves most closely with Native interests and secured the loyalty and affection of our countrymen should be men who either profess no sympathy with the Christian church or belong to creeds which are not accepted by the Protestant rulers of the land. Lord Ripon is a Catholic, but Mr. Wordsworth, Mr. Hume and Mr. Cotton belong to a different category of men. On the other hand those who are expected most to side with the Natives, the missionaries, are as far from their sympathies as the Jingoes who openly profess to hate them. What may be the cause of this ?

The writer of the above is speaking in the name of a particular class of persons, found specially in the capitals of India, separated from the great mass of the inhabitants by English education, giving expression to their sentiments in papers English and vernacular, persuaded that their superior abilities qualify them to take an active part in the Government, disappointed because this part is not conceded to them, educated for the most part in a way to sap their confidence in all religion. We do not allow that this Bengallee editor represents the views of the great mass of the inhabitants of India. Writers of this class think that patriotism requires them to criticize with much bitterness the acts of the existing Government, and they feel grateful to those Englishmen who speak and write as though the people of India were downtrodden and oppressed, regarding them as friends, and they look upon those who speak respectfully of the powers that be as Anti-Native and not worthy of confidence. Again, while they have lost a good deal of their confidence in their hereditary systems of religion, yet inasmuch as they are Native, they feel grateful to those who speak respectfully or eulogistically of those systems, and they shrink from the humiliation of acknowledging in Christianity a more rational system. Is it surprising then that this class of persons should find themselves little drawn towards missionaries, who set forth the Gospel as the one great need of mankind ?

After quoting the paragraph of the *Liberal*, given above, the *Subodh Patrika*, organ of the Prarthana Somaj in Bombay, says :—

"Our orthodox countrymen long ago solved the problem to their own satisfaction, viz. that the missionary above all other things is a political bent on advancing the temporal ascendancy of his race as much as spreading his religion among the heathen and indeed using the latter only as a means to seek the former end. Part of this theory is of course absurd but who can say the same of the whole of it? Was not this view practically demonstrated by the conduct passive or active of the missionaries and the clergy during the time of the Ilbert Bill controversy? And was it not a remarkable proof of the same thing that the public repudiation by a Provincial Governor of what is looked upon as the leading precept of Christ should have been complacently accepted by them apparently only because it was done in repression of the political aspirations of the natives? The conduct of the non-religious minority of Anglo-Indians of course shines in pre-eminent contrast with that of the religion-mongers, but we must remind our educated countrymen that so long as they, while theoretically admiring the former, continue practically to follow the spirit of the latter in dealing with the evils of their own society, they are liable to be similarly condemned."

The orthodox countrymen of our contemporary did not show much acuteness in their estimate of missionaries as disguised politicians. Not to speak of the fact that many of the missionaries are Americans, Germans, or of other nationalities, who could not be supposed to be strongly prejudiced in favour of the Government in India, what could they make of the fact that for long years missionaries were positively forbidden to enter the country ?

Now let us look at the position taken up here, viz. that no man who does not sympathize with the political aspirations of the gentlemen who give expression to their views in the Native journals of the three Presidencies can be regarded as a friend of India. May a man not be a friend of India and yet believe that the present Government of the country, while far from being perfect, is yet doing more for the interests of the country, than any other Government that the country has had, or could now have in the place of this ? Why should this conviction stamp a man as one who has no true regard for India ?

We do not believe that between Simla and Cape Comorin any persons can be found more truly devoted to the best interests of this country than many of the missionaries are. God knows the fact and He will some day bring into clear light its evidences.

Will our Native friends consider in this connection why the Jews hated Jesus of Nazareth and had him nailed to the cross. Most of them admit that Jesus was well entitled to be regarded as a benefactor and true lover of his country ; that he was well entitled to the confidence of his countrymen. Well, why did the Jews not recognize this ? What caused them to reject him as one that had no sympathy with their political aspirations ? We wish very much that they whose views we have quoted above would give a little attention to this subject.

The great aspiration of the Jews of that day was for political independence. One desire possessed them,—that they might be free from the Roman yoke. If Jesus had been willing to be their Leader and Commander in an effort to expel the Romans, recover the right of adjudicating their own criminal cases, with High-Priests and Kings of their own selection, without any interference from other powers, they would have gladly rallied round him and proclaimed him King. But Jesus committed the unpardonable offence of telling them the truth. He told them that they were their own greatest enemies ; they were in a worse servitude than that imposed by the Romans ; their chief difficulties were in their own hearts. The kingdom of heaven is within. Let them hear the voice of God and consent to be led by this and they would find true freedom, and then even their political humiliation would pass away. But no ; they would not learn of Christ ; they constrained the Roman governor to order him to be crucified, and after some years rose in rebellion against Rome and received the greatest chastisement that any nation ever did, from the foundation of the world.

Jesus was not acceptable to the Jews because he told them the truth, which conflicted with their political aspirations, with their national pride and hereditary prejudice. Others who came to the Jews flattering them, and denouncing the Government under which Providence had placed them, were received with open arms and followed ; but alas ! they were led by them into a pit from which they have not yet recovered themselves.

We are far from insisting that the parallel is complete between the ancient Jews and modern Hindoos. The points of difference are obvious. But the example of Jesus shows very vividly how one that witnesses for the truth may be misunderstood and rejected by those who are absorbed in political schemes and aspirations. It would have been a crime against the Jews and against humanity, if Jesus had fallen in with the political aspirations of the Jews of his day, and proclaimed a crusade against the idolatrous Romans. This was the line pursued by the false Messiahs. In this, as in other matters, our Lord's rule vindicates itself : Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.*

THE STORMS OF LIFE, AND THEIR ANTIDOTE.

By Rev. Thomas Evans.

"*Why are ye so fearful ? How is it that ye have no faith ?*" *Christ.*

These words of the Lord Jesus to His fearful disciples in the storm are applicable to his people in all ages. The Word of God is like its Author, never old, or out of date, and always full of grace and truth. Here we have a picture which is true to life and which represents the condition of the Christian day by day.

Here we see a storm, danger, and fear, and the weak faith of the disciples failing them. They had a little faith, and weak as it was it was genuine, for it led the troubled souls to the Saviour. In great alarm they flee to the Master who was calmly asleep, and with words which looked like reproof they cry out. "*Master, carest thou not that we perish ?*"

That they should feel anxious about their safety was natural, for there was a cause, "the ship was full of water," and they were in imminent danger. But, was not Christ on board ? Would He, *could* He suffer them to perish ? Why then not trust in Him and be at rest ?

This was the failing ; not the fear of the storm, not the dread of sinking into the deep which was natural, but the *want of faith* and confidence in the power and watchful care and the safe keeping of the Master.

As they saw that He took no notice of the storm, that He was calmly asleep, and *seemed* quite unconcerned, they feared that He had forgotten them. But it was not so. And should not his very calmness rather inspire them with confidence that all was well ? True that as man he was weary from the previous day's hard labour, and that he was now resting to restore the energies of exhausted nature. Yet as God He neither slumbers nor sleeps.

Do they doubt His divinity ? Well, if so, they shall soon get indisputable proof of it.

* In the *Subodh-Patrika* of the 6th inst. is an article on "English Rule in India" that very frankly and unequivocally recognizes the many benefits conferred upon India, and to be conferred, by the Government of India.

And He arose and rebuked the wind,
And said unto the sea. Peace! Be still!
And there was a great calm."

Having thus shown His divine power, he turns to his affrighted disciples and in the language of mild censure he says,—

"Why are ye so fearful?
How is it ye have no faith?"

Notice now some of THE STORMS which we also may expect as we pass over the sea of life. The sea of Galilee was especially liable to great gusts of wind which came down suddenly as tornadoes to trouble the waters of the lake. But no less natural is it for us to expect storms in our Christian course, for they will come, and will often burst over our head with great *fury*. The Christian has storms to encounter which assail no one else. The precious promise is, a hundred fold more, *with persecution*."

Yes, all who live godly in Christ Jesus *shall* suffer *persecution*." Live godly and a great storm will soon rise within. The "old man" will make a strong effort to keep down the "new creature" and there will be a perfect tempest between the "law of our nature," and the "law of Christ." "The house of Saul" will muster all possible forces to keep, if possible, in subjection "the house of David." When the broom is applied to sweep out the dusty house you will raise a dust. That will cling to your clothes and it may get into your eyes and mouth which will not be agreeable. You cannot exterminate a brood of serpents and scorpions without trouble, nor clean a muddy fountain without stirring up much foul matter. And so with the heart,—which by nature is carnal and sinful, full of pride and passion. Every evil emotion will struggle and strive for the mastery once the grace of God takes possession of man's soul. So that "man's foes will be they of his own household" and when the strife is raging *in the camp* it is indeed a "pitched battle" in which strong faith is needed to conquer.

Nor is this all. Some have to meet storms of sarcasm and sneers and many a satirical remark *in the family*, if they dare dissent from its selfish and sinful habits. How often is it so, that the Christian is an alien in his home simply because he will not and cannot comply with the worldly habits of the family. And this is no easy storm to bear. The frown of our own friends is as a withering wind before which few can stand fast, and as the waves are always more rough and "chopping" in shallow waters near home, than they are in the deep and far-off ocean, so are the troubles of *home* and family frowns. Who can bear them? Only the man who lives on the smiles of the Master.

Then the godly man will be sure to meet with storms in the *social circle*. The smooth downward course of this world is dead against him, if he will but "stand fast" and not go and drift along with the current of common society. The flood of foul jealousy and the rage of a self-convicted conscience will rush as a deluge, and blow as a strong blast upon the godly. So I would say—Look out for squalls, be ready to meet the sudden gusts which "the prince of the power of the air" will blow upon you through his agents, who will ever be ready to stigmatize the child of God as a "fool," a "fanatic," or "a canting hypocrite." The "world," mad upon its paltry pleasures, will persecute any one that will not fall down and worship its golden idol. The blast of its displeasure will surely blow in some way or other upon the godly.

This, then, is one storm which we are to expect,—*persecution* for Christ's sake, and when this assails us let us not think it "strange concerning this fiery trial which is to try us as though some strange thing happened."

Further, many of God's people suffer from the storm of *doubts and fears*. They are often in bondage to this double foe, and are heard to sing or rather wail in the minor key the sombre song of good John Newton and say,—

"'Tis a point I long to know
Oft it causes anxious thought,
Do I love the Lord or no
Am I His or am I not."

This state may be called, in nautical language, the Christian's "doledrums" when his bark makes but little progress but keeps rocking and tossing about in the waves, and though there may be no special tempest yet such a state is both painful and pitiable—for *imaginary* evils are often more trying than real trouble.

Again, we have storms that come down direct from heaven, and though sent by a kind and loving Father for our good yet they are hard to bear. This is the storm of *paternal chastisement*. "For whom the Lord loveth He chasteneth and (if need be) scourgeth every son whom He receiveth."

Yes, and in some sense this heaven-born storm is of all the most trying to bear. No rebuke so sharp and cutting as the rebuke of *love*. No frown so fearful as the frown of a friend. It cuts the child to the heart to see its dear loving parents displeased with it. And so with the child of God, as he wails out his sorrow. *"Oh that I knew where to find Him!"* This was the bitterest drop in the cup of Christ, *"My God, my God,* why has *Thou* forsaken me?" Beside all this, the Christian is exposed to all the providential afflictions incidental to human nature in common with others. He is not exempt from sickness and sorrow; poverty and pain, losses and crosses, distresses and death, are storms that will come whether we expect them or not, and well for those who can sing with Cowper:

"'Tis my happiness below Not to live without the cross.
But the Saviour's power to know, sanctifying every loss."

The storms *will* come, of that we are sure. The question is, HOW ARE WE TO MEET THEM?

How shall we be able to get comfort and confidence in them? How can we *profit* by them and triumph over them too?

The antidote is at hand—*Faith in Christ*. Does the world buffet your bark with its billows of ridicule and scorn? Then hear the remedy.

"*This* is the victory that overcometh the world even *our faith*."

Does your own heart harass you with doubts and fears? Hear the antidote—"Let not your heart be troubled, believe in God, and believe also in me." Are your own friends against you? Believe His word who says that He is more to be desired than father or mother, son or daughter.

Do you smart under the rod of divine correction? Have faith in God and say,—

"Kind loving is the hand that strikes,
However keen the smart,
If sorrow's discipline can chase
One evil from the heart."

Do you meet with Providential troubles? Then be assured by faith that "all things shall work together for good to them who love God and who are the called according to His calling."

And thus will this living acting faith fail the foe and raise the soul superior to fear and doubt in the midst of all the storms of life.

Mark further the gentle *reproof* administered here by the Saviour to his disciples,—

"Why are ye afraid?"
How is it ye have no faith?"

This mild reproof is applicable to *us*, as well as to the disciples in the storm. Our faith has often failed us in the storms of life, and by the reproof our Saviour would remind us,—

First—of his care for us in the *past*.

We have been in many a danger, in many a trial and trouble, but did He *ever* forsake us? Has he not always been faithful to His promise? "As thy day so shall thy strength be." Having had such repeated proof of his love and goodness can we not trust Him under the present trial?

Has He changed? Is His arm waxed weak or short? This being the case, is it right, is it reasonable, under any cloud or in any storm to fear or doubt His love and mercy? Should we not with good John Newton sing in the midst of the surges and sorrows of life and say,—

"His love in time past forbids me to think
He'll leave me at last in trouble to sink?"

Well may we blush at our fears if we remember the "years of the right hand of the Most High"—yea, and well may Jesus ask, *"How is it ye have no faith?*

2. Would He not also thus remind us of *His presence with us?*

Had he been far away on the mountain top while the disciples were toiling in the tempest and struggling with the storm, there would have been some excuse for fear. But he was *with* them *in the ship*.

And is He not with *us?* Has He not said for our constant comfort, *"Lo I am with you alway?*

When the child is alone in the midst of the dark night it might be excused for feeling afraid. But in its own father's arms it knows no fear. And could the child of God but *realize* the presence of Jesus he would not fear. Ah my brother is it not that we live by *sight* and not by faith in the Son of God that our hearts tremble at the storms of life?

3. Further, would not the Saviour remind us also of the cheering truth that *all the storms of life are under His control?*

They may be black, the winds may blow hard and the waves run high. The ship (heart) may be "full of water." Floods of sorrow may roll over us. But what of it? Our Saviour is stronger than the storm. He "rides on the wings of the wind." He walks on the raging billows. They are all His servants, and they obey His voice instantly. Daniel feared not to go into the lion's den, for he knew that his God could command them to do His servant no harm. The three heroes in Babylon did not fear the fiery furnace, for they knew their God could quench the fury of the flame.

Since then our Master is the Ruler of all, why should we not say with Luther,—

"Commit thou all thy grief and ways into His hands
To His sure truth and tender care, who earth and heaven commands
Who points the clouds their course, whom winds and seas obey
He shall direct thy wandering feet, He shall prepare thy way."

4. Jesus would also teach us that the very storms are sent *for our good*.

The tempest may be trying to bear, but it drives the Christian nearer his God. It weans the soul from the vanities of earth, it humbles as to a sense of our helplessness. Yea, and it gives us an opportunity *to behold the glory of Christ!*

See here was a grand exhibition the disciples had of the divine power of the Saviour. In the midst of their terror, calm and composed He stands in the dark night and amidst the howling tempest. With a word He hushes the roaring waves into a dead calm! What irresistible proof of His divinity, and how it must have brought home conviction to their hearts that He was indeed "the *Son of God.*"

In the same manner shall we also see His glory in our deliverance from trouble.

Ootacamund.

A WORD OF COMFORT TO THE SAINTS.

God's people have, all along, from the beginning of creation more or less, been a suffering people. How do you account for this fact,

do you ask? I answer, because of the *deep intense* hatred of the carnal, natural heart to God. Any attachment to or fellowship with God is bound to be opposed by the natural man controlled by the forces of darkness. An illustration of this fact, we have given us in the 1st book of the Bible. Abel loved the Lord, and for this he was hated to death by Cain. This spirit is still in the world and will continue to operate so long as time lasts and the devil is at large. This is the dispensation of trouble. The Lord said to his sorrowing disciples before his departure for glory: "these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." In the 4th chapter of his 2nd Epistle to the Corinthians, the apostle Paul mentions several things which mightily sustained him and his coadjutors in the great afflictions and sufferings to which they were exposed: 1st, their lively hope of a joyful resurrection, vide verse 14: "Knowing that he who raised up the Lord Jesus shall raise up us by Jesus, and shall present us with you." We have a grand chapter on the glorious resurrection in Paul's 1st Epistle to the Corinthian Church. Read this chapter when trials weigh upon your soul and look beyond this vale of tears to the land of immortality looming up in the distance. Holy Job "was sure of the bliss-making vision, and could look through the dust to immortality. Such a full hope ushers in a kind of paradise into the soul, and admirably fits it to bear sufferings: the internal suavity is able to sweeten any outward condition."

The 2nd thing that kept them from sinking under their load of sufferings, was the consideration that the glory of God and the benefit of His church were advanced by their sufferings. See verse 15. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." If this be so, *and it is so*, beloved companions in trial, we can all afford to suffer patiently and cheerfully, saying evermore "the cup which my Father hath given me shall I not drink of it?"

The 3rd fact which sustained them in their scorching persecutions, was the advantage which their own souls reaped from their sufferings. It is said in verse 16: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." Some one has said that, "fiery trials make golden Christians. If the furnace be seven times hotter, it is to make us seven times better."

The 4th and last fact which mightily buoyed up their spirits in their troubles was the *bright prospect* of a "far more exceeding and eternal weight of glory," in comparison with which, all earthly temporal things dwindled into insignificance, vide verse 17. The way to bear trials is to turn your mind away from them to fix it on heavenly things. Look away to Jesus in yon bright world. If we suffer with him here, we shall reign with Him by and bye.

T. E. F. M.

Ajmere, 4th June, 1886.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

CHURCH AID SOCIETY. II.

SIR,—I am glad to find this committee has been doing, if not saying much. The receipt of a small contribution book was a source of satisfaction to me. I trust every pastor has received a similar one and that each will make use of it. There is an urgent need for [illegible] always will be [illegible] est in pressing forward to occupy other fields. Let every man put his shoulder to the wheel this year and show what can be done in raising funds so that next year a few needy fields may be taken up and well filled. I know of two or three stations in Central India in which a good work might be done if men were placed in them whose salaries are supplemented, say, one-half from such a fund. In a year or two these places might wholly support their own pastor and contribute something to the aid of other neglected places. In two of these stations we have churches already built. But unless something of this kind is done we had better withdraw and sell out, as we were compelled to do in Subarmutti. These small places are of great importance. But they can never be successfully worked without this aid system.

They are important because the population is continually changing. We need pastors at such places to remain so as to catch and if possible hold the strangers as they come. Oftimes our own members are transferred to such stations, but as there are no services nor pastors they naturally grow cold, become discouraged, and fall away. A good brother was speaking to me about this matter only the other day who, with his family, has not had the privilege of attending a place of worship for some months. He is now living at a station where once a Methodist minister was sent.

Had this Church Aid Society been established years ago, I have no doubt we would have seen greater results in our work, because we could have more diligently followed it up and could have kept our men in needed places and tided them over their difficulties. The work begun by bro. Baker at Amedabad or Sabarmutti, among the natives, might have developed into glorious soul-saving services had this been the case. Bro. Baker has often spoken to me about it and I believe a really good work was there abandoned. The same might be said of other fields. Perambore might have been held, and might have become a flourishing little garden of Methodism under our nurture and care. But there are many "might-have-beens" all over our conference.

Now then as to present needs. Soon after the appearance of my last letter in the *Guardian*, I received a letter from one of our most faithful pastors. I was greatly surprised but it just shows that our brethren are not so well off as they ought to be. But I will quote the facts.

"Dear Bro. J.—I was glad to see your letter in the *Guardian* about the Church Aid Society.

"I speak *feelingly* for I do not get enough to live upon here. We have now less than Rs. 10 in the house and do not expect any more for at least fifteen days. How to get through we do not know. Our clothes are fast departing and we are not able to renew them; I have not been able to buy a light coat for the hot weather, etc. etc.

"I write not to complain to you, nor to appeal but that you may have the means of knowing the condition of things when you advocate the Church Aid Society."

I have not quoted all the letter; but enough to show the necessity of immediate action. Such a condition of things ought not to exist. The Ministry of the Methodist Episcopal Church is the best and the cheapest in India. We only ask for enough to keep soul and body comfortably together. I believe there are many persons outside of our own community who see the blessed work under our care and who are glad to help forward God's cause in this direction.

L. R. J.

DEAR SIR,—In my letter last week I gave an account of "*An experience.*" As far as the experience went I simply stated the facts as they were, but was careful to state clearly the *fact* that after the experience of entire sanctification not only did the temptation come to the man, but *it came in greater power* to him, and *overcame him repeatedly.* You may fancy my surprise then to find in your remarks the sentence;—"We fear that the doctrine of *entire sanctification* will appear contemptible in the eyes of many, if the condition of its continuance be that the strong temptation shall not present itself." To your sentence I say "*Amen*," and I would not wish to be understood as teaching any thing contrary to it. I also agree with all you teach in all your remarks on my letter, and I simply write this note, that people may not be led to think there is a variance.

In my comment following the experience I endeavour to shew that the opposition we meet in our Christian life is a *real* one, often planned deliberately by the great enemy of our souls who has intelligence to plan a formidable opposition; that hence, we must not be oblivions to the fact of this opposition but must employ the divinely given means to overcome it; that this foe has been conquered, but not by man; that if we will be conquerors it must be by an implicit trust in Christ to be our Saviour; that it is utterly useless to trust in our own works, or in any experience, even that of entire sanctification; and finally that we should carefully avoid the two extremes—presumption falsely called faith, and self-reliance—and follow the golden mean which is to exercise saving faith in Christ as our Saviour *continually*, and to shew forth that faith by works which would be a witness to our salvation. Certainly if a man *yields to* temptation he does not *endure* it.

This adds another exhortation to the lesson that I have been learning for years, that I must make my statements clearer and less ambiguous before they go before the public. If such a careful reader as yourself misunderstood my teaching, doubtless the majority of the readers have done the same, so I beg to disabuse their minds by these few lines.

Yours very sincerely,
IRA A. RICHARDS.

SIR,—My attention has been called to a paragraph in your paper of Saturday's issue, respecting a split in the Salvation Army.

A great part of the paragraph referred to is untrue. Will you therefore do me the favour of inserting the following corrections in your next issue?

(1) It is entirely false that the whole of the Southern Division have resigned and publicly announced that they have taken this step because of the unchristian-like manner of the dismissals of Messrs. Corbridge and Day.

(2) Not one of the sixty-eight officers in charge of the Corps which formed the Southern division have left, but Mr. Day and three of his staff only.

(3) Mr. Day was not ordered upon "foreign service" nor even asked to go abroad.

(4) Mr. Day was not dismissed but withdrew from the army owing to his embarking in a private business of his own and doing rescue work separate from the Army.

Yours truly,
J. P. TAYLOR,
Colonel.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

METHODIST E. CHURCH, Grant Road. Rev. J. S. Stone, M. D. will preach to-morrow at 11 a m. and 6 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Marine St. Hall, 3 30 p. m.

A CORRESPONDENT asks the price of the Rev. Mr. Chiniquy's book, "Fifty Years in the Church of Rome." It is sold at Rs. 17½ at the Bombay Tract and Book Society.

RECEIVED from Allahabad Rs. 5 for the Sailors' Rest.

Epitome of News.

SATURDAY, JUNE 5.

—*Chr Standard:* Bro. J. R. Jones writes from Williamsville, Ill., April 19th: "We have had a glorious revival here under the ministry of Rev. Thomas Harrison, the evangelist. Nearly 2,000 have been converted. We have had two jubilees, the first over 1,000 saved, and then last Tuesday we had Bishop Bowman and a jubilee over 1,700. Now we have nearly 2,000 and will have another. There have been good meetings all over the Illinois Conference in nearly all of the charges. The Lord bless you in your work."

—There has been another outbreak in the Central Jail, Hyderabad, Deccan. 150 men, Sikhs, annoyed at being obliged to wear a new dress, attempted to break out of jail, but through the energetic conduct of Mr. Gordon, the Supdt., they failed and returned to their cells. The military were called in.

—From a notice of Dr. Smith's Life of Carey, in the *Times of India:* Self-taught as well as self-made, Carey was a master of style in his own language and a scientific student of the classical and vernacular languages of India. He was a gentleman as well as a scholar. The extracts from Carey's correspondence, which are given in the volume, contain many passages which rise to the highest standard of gentlemanly dignity. Thus ennobled by his religion and the culture of heart and life to which it gave birth, Carey was sought by society of all grades around him. His association with David Brown, Claudius Buchanan, Corrie, Parsons, and Henry Martyn is a pleasing feature of the religious life of the time. The deserted Shaiva temple at Aldeen, in which Henry Martyn lived, was hallowed by the Christian intercourse of those men of different churches and of varying shades of theological belief But while thus separated, they were one in religious devotion and one in their love to India. This is one of those things to which from our own time we look back, not with humiliation, but with something of envy. India has already heard too much of the words "Churchman" and "Dissenter," which are strangely out of place in a land in which Hindooism and Mahomedanism can reckon 200,000,000 adherents between them; and it would be well for this country if ecclesiastical dignitaries, instead of seeking to widen the gulf which separates different parties inside their own communion, could meet in Christian intercourse with their brethren of every church, as did Carey and Brown and Martyn on the banks of the Hooghly beneath the shadow of the ancient Hindoo temple.

—*The Tablet:* We regret to hear that the Apostle of the Lepers of Molonai is beginning to pay the penalty of his heroism. Shut away from all civilised and healthy humanity, Father Damen has for years been a willing prisoner in the island in which are collected and confined the lepers of all the neighbouring Sandwich group. For a long time, though cut off from the outward world, Father Damen continued in good health, though alone among the dead. But the stroke has fallen at last In a letter written recently he says: "Impossible for me to go any more to Honolulu on account of the leprosy breaking out on me. The *microbes* have finally settled themselves in my left leg and my ear, and one eyebrow begins to fall. I expect to have my face soon disfigured. Having no doubt myself of the true character of my disease, I feel calm, resigned, and happier among my people. Almighty God knows what is best for my sanctification, and with that conviction I say daily a good *Fiat voluntas tua.*" Where is the heroism which will vie with this?

—*Pekin Gazette:* "The Governor-General at Foochow has submitted, in accordance with precedent, a list of the graduates above the age of eighty years who competed at the recent examination for the degree of provincial graduate. There were four graduates of the age of ninety or upwards, and four of the age of eighty or upwards."

MONDAY, JUNE 7.

—Dhuleep Singh was some days ago reinitiated into the Sikh brotherhood by one of his cousins and another Sikh priest who had arrived at Aden.

—*Subodh-Patrika:* The Hon'ble Mr. Dadabhai Naoroji, now in England is, we are glad to see, being already counted as a candidate for Parliament. Strong in his statistics and facts and steel-born in his logic, Mr. Dadabhai will be an invaluable representative of Indian interests in the English House of Commons.

TUESDAY, JUNE 8.

—*Sind Times:* A kite which has built its nest in a lofty house in the Suddur Bazaar (Kurrachee) has been frequently molested by boys of about 12 years of age living in a neighbouring house. Every time the kite sees them passing it carries off their silk skull cap. It has carried off half a dozen in this manner. The boys are now obliged to carry their caps in their hands. An innocent outsider, who went to see the boys, shared their fate.

—The *Hydraulic* Lift at Hog Island is now coming into use.

—From the Rev. S. Knowles' account of work among the Tharus, in the *Indian Witness; April 19th:* To-day is the greatest day of triumph we have had in these jungles. After a meeting of earnest prayer and supplication at the Throne of Grace, we went to Bushahr, a village about a mile away, resting in the centre of this open space. We held service near a cow-house, with the whole village gathered in front and round about us. A wonderful impression was made. The people all asked to be made disciples of this *nek Avatar;* and from the head Tharu down, all in the place, 60 persons, men, women, and children, were baptized. Some of the mothers, whose children were not with them, ran into their houses and brought out their boys and girls to receive the *chinh* and the *ashish*, the sign and the blessing, from the *Padri's* hands. It was a time of gracious refreshing from the presence of the Master, in answer to prayer.

Jura and Dariya came this evening and took us to Jhokiwa, another Tharu village two miles to the north-east. We had our usual service, and the presence of the great Master was with us: 64 persons received the sign of discipleship in this village. First I baptized all the men and boys; then each man brought his wife and daughters and babies-in-arms, and, after explaining the rite, I baptized each in the name of the adorable Trinity. To many of the babies I had to give names, as they were too young to have received any names according to Tharu custom.

—*Indian Witness:* There is a prospect of two evangelists coming to India next cold season, Mr. Thomas Cook and Mr. Henry Varley, the former of whom is as well known in London as the latter is in England, America and Australia. Mr. Cook has great power in awakening the conscience, and Mr. Varley is a perfectly fearless denouncer of fashionable and popular sins.

—*Overland Mail:* A member of the late Board of Aldermen of New York City, Mr. Jaehne, was yesterday convicted of having accepted a bribe for his vote on behalf of the Broadway Tramway Scheme, and was sentenced to be imprisoned for nine years and ten months.

According to advices from Catania the eruption of Mount Etna is increasing in violence, immense columns of flame being projected from thirteen craters, and forming a most imposing spectacle; while Monterosso is seriously threatened by a stream of lava which is descending the mountain side in its direction.

WEDNESDAY, JUNE 9.

—The Philadelphia correspondent of the *Times*, telegraphing on Sunday, May 16th, says:—Another series of cyclonic storms caused widespread devastation in Ohio and Indiana on Friday, ten persons being killed and very many injured. Forest, Ohio, and Dunkirk, Indiana, were the Chief sufferers. Various towns in Illinois, Michigan, and Kansas were also visited last week—which witnessed the most severe and destructive cyclonic storms ever experienced in the United States. The losses amount to about 5,000,000 dols. A cyclone yesterday before daylight formed on Lake Erie, entered Ohio at the Indiana border, and crossed to the south-eastward for more than 100 miles, when its force was spent. Its path was 500 years wide, through Mercer, Anglaize, Hardin, Hancock, and Seneca countries. It levelled everything with the grounds, and forty-one persons were killed, while hundreds more were injured. It moved chiefly through the open country, but partially destroyed the villages of Dunkirk, Forest, Carey, Bloomville, and Wharton. Another cyclone has wrecked Meridian, Kansas, killing two persons and wounding twenty.

—A Reuter's telegram from Zanzibar states that the Reverend Mr. Houghton, a Methodist missionary, and his wife, have been murdered by Masais on the River Tanna, near Lamoo.

—Intelligence has been received at Zanzibar that France has taken possession of all the Comoro Islands, and that a treaty providing for the cession of the group was signed at Johanna on the 31st of April.

—*Indo-Burma Evangelist:* Our friend and brother, Rev. W. J. Gladwin, has a special *forte* for initiating new enterprises, even though it may not fall to his lot to permanently prosecute them. To his enterprising spirit the Cawnpore Memorial School, now a well-established, flourishing institution, owes its existence. He it was who founded the *India Methodist Watchman*, several years ago, a monthly journal which still holds its own with unabated vigour We believe that it was through his urgent representations to Head Quarters that the Salvation Army invaded India. And now Mr. G. has embarked in the Purity Crusade with his usual energy and aggressiveness, both of which qualities are to the front in his *Purity Trumpet*, which as may be supposed, gives no uncertain sound on this important subject. It is published monthly at Bombay, price one rupee a year. Write for a specimen copy; or,

better, still, send your subscription. You will learn many things that will pain, and startle, and rouse you.

—Pastor White on Pastor Chiniquy: Our hearts were deeply touched with all that we saw and heard, both of his successes and sufferings. Twenty times has he been stoned (some of these ancient arguments of the Church of Rome we saw preserved in our friend's library), a token alike of her hatred of Christ's Gospel and of the Master's care for his servant. He has often been beaten with sticks and whips. Once he was stabbed with a poignard. Over thirty times his name has been called before the civil and criminal courts among the vilest of men. No less than seventy-two false witnesses were brought forward by the Church of Rome to support an accusation of having set fire to a church. Yet out of all these afflictions has the Lord delivered him. The priest who invented this calumny, and induced these false witnesses to accuse him, was found guilty of perjury, and sentenced to a fine of 2,500 dollars, or to imprisonment for fourteen years.

—*Kaukab-i-Hind:* Among the appointments of the New York East Conference the following are of interest to the readers of the *Kaukab*: Rev. N. G. Cheney (P. E. New York East District,) Stamford, Ct.: Rev. E. Cunningham. Pearl St. New Haven, Ct.; Rev. G. H. McGrew, First Church, Meriden, Ct.

The address of Rev. H. Jackson, formerly of Cawnpore is in New Windsor, N. Y. U. S. A. The Rev. J. L. Gamble formerly of Agra is stationed at Equiment, N. Y. The Rev. M. Y. Bovard formerly of Karrachee, is stationed at 27th St. M. E. Church New York City. Dr. J. L. Humphrey is returned to Richfield Springs, N. Y.; and Rev. J. Mudge is stationed for the third year at Whitinsville, Mess.

Thursday, June 10.

—*Baptist Weekly,* (American:) The attitude of most Roman Catholics on the public school question, is well understood. They are intensely and uncompromisingly opposed to the present system. The ostensible ground of their opposition is that in our public schools there is no provision for the moral and religious training of the children, and that a purely secular education affords no safeguard to private virtue and public morals. Strange to say, however, Catholics are themselves responsible for the state of things they profess to deplore. The time was when the Lord's Prayer could be repeated in concert in all our public schools, and when the Holy Scriptures were read at the opening of every morning session; but priests joined with godless politicians against this good custom, until in many places they have cast out the Bible and hushed the voice of prayer. And now they pathetically protest against a purely secular education, and in the interest of their Church more than for advantage to public morals, they clamour for denominational schools and denounce all others as "godless."

—The Duke of Bedford has given £40,000 to the Loyal and Patriotic Union.

—Proceedings of Committee of C. M. S.:—General Haig having moved a Resolution, of which he had given notice, to the effect that it is advisable in the interests of the Society's work that "Missions" similar to those lately held in West Africa should be arranged for India and Ceylon, with a view especially to work amongst the Native Churches,—after discussion it was resolved,—That the Committee, in view of the reports which they have received of the Missions recently conducted in Sierra Leone and Lagos, by the Rev. Messrs. Fox and Dodd, are of opinion that much advantage and blessing may be expected from sending similar Missions to those older stations in the East, and recommended that such Missions be sent during the ensuing cold season, provided that the men and the means are forthcoming.

—*Dnyanodaya:* The *Mahratta* informs us that at the opening of the Amaraoti water works, the whole procession, at the suggestion of Mr. Nicholetts, the Deputy Commissioner, turned towards the temple of *Amba*, and there invoked the blessing of the goddess on the water works, and adds "Wonder of wonders! A modern ceremony invested with antique sacredness and that too by whom? By Mr. Nicholetts—a Christian gentleman! Where are you Oh *Guardian* and you Oh *Dnyanodaya?*" We answer O *Mahratta*, that we are where we always have been, the hearty enemies of hypocrisy and inconsistency. A white skin, though belonging to a Deputy Commission, is no warrant for a clean and consistent heart, and we hope O *Mahratta*, that the day will come when you will be able to distinguish properly between a Christian skin and a Christian heart, the one belonging to a Christian only in name, the other to him who walks in the blameless, unhypocritical, and consistent life of Christ, the world's perfect example.

—The Pilot Chart for the North Atlantic Ocean, continues to assert the positive value of oil in lessening the dangerous effects of heavy seas. The May number of the Chart contains a mass of evidence from mariners on the subject. It is believed that the use of oil is of great value, and that at no distant period every ship will be furnished with oil apparatus to properly diffuse the oil for protection in stormy weather.

—*Evangelist:* Gen. Butler sees the futility of the boycott, and characteristically expresses himself: When the labourer, by legal means and organization through the ballot-box, can control capital and make the laws as labour pleases, why resort to a partial, illegal, and almost always unjust remedy such as boycotting, which is the miserable invention of an oppressed people who have no power or voice in making the laws which govern them? Boycotting is a confession of weakness, not an exhibition of strength. It cannot be dropped too soon. It is a two-edged sword, more dangerous in the hands of unskilful wielders to themselves than to others.

Friday, June 11.

—Deaths last week, 409.

—*Poona Observer:* An amusing instance of the fragility of caste shows itself in the following act A woman named Gunga Bai, a beef-eater by caste, found favour in the eyes of a mutton eater. But in Hindoo matrimonial rules such bindings are unnatural and nefarious. The woman being well aware of this hit upon the plan of passing herself off for a caste woman of the same degree as her intended. The marriage was solemnized by a Brahmin, and a large number of guests invited; days passed on till a fortnight ago when one of the townsmen of her village (a caste man) recognised her as one whom he knew and that of a low caste. No sooner did the *expose* reach the ears of her husband when he handed her over to the police, where she is now. A case is being trumped up for her prosecution and the hundred who partook of the marital viands are going to be re-initiated into caste again.

—The Str. *Assam*, with English Mails, left Aden for Bombay, Thursday, 7 a. m.

—The number of Japanese in the Mikado's Empire professing the Protestant faith is now 11,602, showing a net increase during the past year of 2,706. The total number of churches is 151.

—*Bombay Gazette;* Simla: I suppose no one was surprised at the telegram which announced the departure of Maharajah Dhuleep Singh from Aden. He has played a game of brag and lost. His evident object in coming out here was to frighten the Government into paying his debts, and also increase his allowance, thus enabling him to continue his extravagant mode of life.

—Same; Magwe, 8: Mr. Phayre, Deputy Commissioner, Minbu, has been shot at Ngapeh on the 8th by a gang of dacoits under the noted Boh Sweh. He left Minhla on the 4th with a detachment of sepoys and military police, and had dispersed the enemy's advance guard, but getting into a close entrenched position, the main body was hit by three bullets. Two of his men were wounded in the brave attempt to recover the body, which was carried away by the dacoits.

A strong expedition leaves to exterminate the gang.

The unfortunate officer was the son of Sir Robert Phayre.

—Lieut. Shaw, 6th Regt. M. I., Belgaum, advertises for a Madras Butler, and says "No Christians need apply." A warning to those who fancy that a mere profession of Christianity will help them to get situations.

Selections.

"LIGHT OF ASIA" BUT DARKNESS.

Kwai Peng, Kwong Sai, China,
January 21st, 1886.

Dear Evangelist,—With the opening of this year the last province of China yields to missionary effort. Let me briefly give some particulars. Kwong Sai, or the Broad West, is one of the most southern of China's provinces. It joins Kwong Tung, or Canton province, on the east, and Wan Nam province on the west. It has a population of about eight millions, including many large cities and thousands of villages. The large West River rises in Wam Nam and flows through Kwong Sai and Kwong Tung, affording fine facilities for itineration. Although more than fifty years have passed since the Gospel was introduced into Kwong Tung, no foothold until recently has been gained in *this* destitute province. The Baptists once rented a shop in a large city just within the borders of Kwong Sai, but the preacher was forced away and the chapel looted. With the exception of this work and the three or four Christians said to live near that city, there is not to my knowledge another chapel or schoolhouse, native teacher, preacher, or convert in the entire province. And yet here is a population equal to London, Paris, New York, Philadelphia, and Chicago, and not one in a hundred of the people know any more of the Gospel than they know of Kant's Critique or the poetry of Homer.

Two years and a half ago I made a trip through this province, passing up the broad West River almost to the limit of boat navigation. On this journey I visited many villages in company with colporteurs, preaching and selling the Gospels. Everywhere I found the same degrading idolatry. On my return after a journey of ten weeks, I found on my desk a copy of Arnold's "Light of Asia." I was so thoroughly disgusted with the idolatrous practices of Buddhism that I could not open the book. A philosopher might call a brick translucent, and offer some specious argument in proof; but to call darkness light, and affirm that a system of error can elevate men, is the clearest perversion of speech. Light should never be mentioned in connection with Buddhism. Darkness and superstition follow Buddhism as inevitably as misery and remorse follow intemperance. One single infallible test forever settles the claims of all religious creeds: "By their fruits ye shall know them." For nearly two thousand years Buddhism has prevailed in China, and darkness still covers the land, and gross darkness the people. Ignorant priests repeat senseless mummeries, heading processions on an idol's birthday, or beat gongs to bring down rain, and appeal to the people for money to build showy temples, where incense is burned before dumb blocks of wood. To my mind there is not a sadder sight than the miserable follies in which these people indulge, believing all the while that in some manner present or future good will result. No Christian could look upon the

sights we are forced to see without feelings of deep compassion for the people, and a considerable proportion of strong indignation that light should in any way be associated with deceit and misery. Let any Christian look steadily at the facts, and if he does not find his heart stirred, let him give up the name Christian and go unto his own.

There are thousands of temples, millions of human beings, in this province. Again, more money is spent in this single province in one year in building and repairing temples, in idol worship, and in fostering error, than the Presbyterian Church gives in the same time to carry the Gospel to the ends of the earth. Again, consider that every cent of these vast sums is spent in the most useless and puerile manner, and so far as the good sought is concerned, might as well be cast into the river or burned in a furnace. Some pecuniary good results to those who traffic in the essentials of idol worship, but not a copper cash would any one spend if the belief were not strong that the idol had power to confer prosperity. Remember also these large sums come from a people who are very poor, impoverished by a system that writes on the heads of some of its idols "Prosperity follows one glance at me." Not a hundred yards from where I am writing, are a few women living on coarse gruel and vegetables, almost denying themselves the necessities of life, that they may save money to buy wax candles and paper clothing for the future good of a deceased relative.

I visited some months ago a city where theatrical plays were given in honour of an idol which a Buddhist priest affirmed had flown through the air. I saw finely dressed women bowing before this block of wood, and the people strongly asserted their belief in the monstrous lie. There are hundreds of such places where miraculous powers are attributed to peculiar, gaudy idols.

A system rooted in error and superstition cannot produce fruits of truthfulness and purity. The Chinese are notoriously deceitful and superstitious. In any matter involving gains, the Chinaman tells the truth only when to tell a lie would be to his disadvantage. Whether he is to resort to truthfulness or lying, self-interest, and never principle, is to determine. He looks upon these conditions as he looks upon one of two boats, and takes the one that will best help him over the stream. It is a proverb commonly repeated among the people "The character for an official has two mouths," showing the world of a ruler cannot be trusted. What must be the ethical value of a system which after nearly twenty centuries leaves the officers so corrupt that the Government has to look to Christian countries for the managers of its customs service! When the Gospel penetrates there, the noblest examples of truthfulness, purity, and holiness prevail. And when Buddhism can show a *solitary* village among these thousands clean enough to permit an examination, where men and women abhor a lie, they will have some claim to our respect. I have walked through hundreds of villages and never found that kind of people.

Of necessity such a people are superstitious. They seek to propitiate some unknown deity, and are all their lifetime subject to bondage through fear of death. The wise and ignorant alike consult almanacs for lucky days or propitious seasons. Houses are built and graves selected only after consultation with the prognosticator of imaginary influences. Take a single example. I am living with my family in one end of a Chinese house. Some of our rooms are unpleasantly near the shrine-room of the owner of the dwelling. Some days ago we put up a cook stove, the pipe projecting outward directly opposite and fifteen feet from the door of the shrine-room. A day or two after the owner came to me in great trouble. He had consulted a *fung shin* (wind and water) seer, and was informed that very adverse circumstances would follow if the pipe were not removed. The stove had to come down. I wanted a small window made in a back room to secure ventilation and let in the sunshine. Prognostication was unfavourable: it could not be done. Mines are unopened and vast stores of iron, copper, and coal untouched, lest the geomantic conditions be rashly disturbed. Gamblers, rogues, jugglers, carry on their work at the doors of temples, and burn gilt paper before the altars from the lowest earthly motives.

Take another example. My sister was called to see a sick woman a few doors from this house. The patient was living among other animals in indescribable filth. Not many days after her child died. I said to the father "I am sorry that you lost your child." He laughed and said it was of no consequence. I asked the mother where she buried the child. She seemed surprised that I should think a baby worthy of burial, and said "We threw the body into the river. How could we spend money on such a one." I asked her if she had any daughters. No; she had had two daughters, but killed them as soon as they were born. And this woman is a believer in Buddhism! She will kill her children without compunction, but would not fail to burn two incense sticks night and morning before the dirty idols near her door. "If the light that is in thee be darkness, how great is that darkness."

I admit that the writings of the founder of Buddhism contains some moral sayings, and that they are better than open infidelity; but that light should be mentioned in connection with a creed that produces an eclipse of moral sensibilities, I emphatically deny. Mr. Edwin Arnold, it is said, is now on his way to India, having in view a visit to Buddhistic temples. I have seen more than one such temple by cool streams in sequestered vales, where the surroundings were most favourable to meditation and devotion. If I want to know the truth about Catholicism, I would not go only to cathedrals, or study the lives of saints, great in spite of erroneous teaching; a few months in Mexico, Spain, and Ireland, would reveal the natural workings of the Papacy. If Mr. Arnold would see Buddhism, he must go beyond a few costly temples, and come where its influence is exercised over the lives of many millions in common life. The Church holds the rope, and missionaries must go down into the pit. The missionary must furnish the facts, and the Church is responsible for the use of these facts. We cannot write to so many individual ministers as we should like to do, but through *The Evangelist* we may reach hundreds of pastors who will be brought in sympathy with our work. How we came here and what we purpose to do, will be told in other articles.

ALBERT A. FULTON.

THE KING'S HIGHWAY NOW OPEN.

BY REV. W. HAY AITKEN.

WE can hardly make a greater mistake in our theology than to suppose that the Gospel dispensation has been designed by God in order to bring down the standard of the Divine claims to the level of human infirmity. So far from this being the case, the Gospel dispensation has been inaugurated and designed specially in order that human infirmity may be raised to the level of the Divine claims.

However great this error may be, I am afraid it is a common one. As we contemplate the claims of God on the heart of man, extending as they do to the region of motive as well as that of conduct— embracing in fact the whole substance of our lives, we are ready to ask, "Who is sufficient for these things?" Impressed with this feeling, it is perhaps not surprising if we should feel disposed to regard the Gospel as a kind of revelation of indulgence on the part of God. We are apt to conceive of Him as though He intended to say to us through the Gospel, "I have found that you cannot rise to the claims I have already made upon you, therefore I will reduce my claims and be satisfied with something less than what I originally designed. Henceforth under the Gospel the demands of the law are no longer to be rigidly enforced; nor the threatened penalty, in case of failure and disobedience, to be incurred." It is easy to see that if this were the true character of the Gospel dispensation we should have little occasion to glory in the cross, nor could such a Gospel fail to exert a deteriorating influence on mankind. Evangelical truth would soon prove what it is even now by some slanderously affirmed to be, demoralizing, and Christ Himself become a minister of sin to us! Let us rather believe that through the Gospel new sources of spiritual power are opened up to us—new objects set before us, aye, and brought within reach of our hearts' contemplation and comprehension. And this being so, God is in a position to expect of us greater things than could be realized under the law. And those who surrender themselves fully to Christ in the Gospel dispensation stand upon a vantage-ground such as did not belong to those who lived in the earlier periods of the world's history.

In this passage the prophet was looking forward, as it would seem, to the glories of the Christian dispensation, and this was the characteristic of this new era that he contemplated with the most complete satisfaction, "An highway shall be there, and a way and it shall be called the way of holiness."

But it may occur to some of us to ask, "Had there been no knowledge of the 'way of holiness' under previous dispensations? Does holiness of life belong only to the Gospel age?" I reply, Undoubtedly there were holy and humble men of heart before the Incarnation—men who lived in advance of their age. These were the bold pioneers of spiritual progress, who made their way through the pathless forests and trackless wastes ere the King's great highway was opened for our feet. Before the Christian dispensation earnest and devoted men attained to various degrees of holiness, but the King's highway to holiness was not yet open. It was not yet revealed to the world what true and perfect holiness was, nor how we are to rise to it. *Righteousness* rather than holiness was set forth in the law. It needed the Incarnation of the Son of God to reveal it to man. And not until the Word of the Father was clothed in human form, and lived among His fellow-men in fashion as a man, did human eyes contemplate the true ideal of holiness, the standard and type of absolute perfection. In the life and conduct of Christ that standard was embodied and revealed; by the death and resurrection of Christ the spiritual power was secured to us, by which it becomes possible for us to rise to the level of conduct so indicated. The highway of holiness was thus opened; and, my dear brethren, it now becomes possible for "the wayfaring men, though fools," to walk therein.

There are two thoughts, then, specially suggested to our minds in this connection. The first is, that in order to open the highway of holiness it was necessary that a perfect example should be given to mankind, so that men could understand what perfect holiness means; and that has been presented to us in the human life of Jesus. And this is no small matter, my dear brethren; for till some such revelation had been made we might have groped after holiness in vain; nay, we might have mistaken something else for it—a mistake by no means uncommon amongst the fanatical devotees of the East.

But there is another thought. Not only does Christ stand before us as a perfect example, but He also imparts to us the secret of all true spiritual power by bringing us, the wandering children of men, into close and blessed connection with God. The same power

which rendered it possible for Jesus Christ as a man to be perfectly holy is thus brought within our reach by the Incarnation, and death and resurrection, of Jesus Christ. All obstacles, all barriers and impediments, between us and our God have been by Him removed; and hence it is possible for us to find in God all those resources of spiritual power by which we may be able to run and not grow weary, and to walk and not faint. Thus, we may say, not only have we the map and the chart of the highway of holiness placed in our hands, but also the highway itself opened up to us by the communication of a spiritual ability to tread therein.—(*Divine Life.*)

SALVATION IN GEORGIA.

REV SAM JONES.

ONE of the presiding elders was holding a quarterly conference in Middle Georgia. At the love-feast one thanked God for a Christian mother and a Christian father; another thanked God he was raised in the lap of piety; and directly a pale, light-eyed young man, about 22 years old, a licentiate Methodist preacher, just licensed, said:

"I'm sorry I can't give the experience of those who have just taken their seats. I wish I could say that I was raised by a pious mother and a good father; but it was to the contrary. Two years ago my father was an atheist, my mother an infidel, and nine brothers and sisters, older than myself, were all infidels and atheists, and I was myself the best I knew how to be. Two years ago I went to a camp-meeting. I happened to go by myself, to have fun, as I usually did. At the first service that night I was standing on the outer edge. All at once every word of the preacher commenced striking fire down in my soul. I stood transfixed. I wanted to be away, but I couldn't leave. When the preacher invited the penitents I went immediately to the altar and commenced praying, 'God be merciful to me, a sinner.' After awhile they dismissed the congregation and all went to the tents." The preacher came to me and said, 'Come out to the tent and we'll pray with you.' I looked up at the preacher and told him. 'I never knew until an hour ago that there was a God in heaven, and I never expect to leave my knees at this altar till I make Him my friend and He promises me heaven.' They sang and prayed with me till 1 o'clock that night. A little after 1, all at once, I felt indeed that I had opened my soul and Christ had come in as my Saviour. I clapped my hands. I said, 'I have made friends with God.' I went out of the tent and laid down and went to sleep. Oh what a peaceful sleep it was. When I woke the next morning the bright sun was pouring in upon my face; I thought it was the brightest world I ever looked upon.

"After breakfast I got on my horse and started home and this impression came upon me: 'Your father will never speak to you again. Your mother will disown you. Your brothers and sisters will despise you. Now, what have you done?' Oh, how oppressed I was! Before I got home I knelt and said, 'God help me to be faithful. God keep me in this den of lions.' I went on to the house. I donned my everyday clothes and went to work. About ten days after my older brother and I were cutting timber. We sat on a log. I turned to my brother—I hadn't opened my mouth before to anyone—and said: 'Brother Tom, I was converted last week at that camp-meeting.' Such a look as fell on his face! The big tears were running down his cheeks.

"He said: 'Brother Henry, we've all been watching you since you came back from that camp. Mother says you look and talk like an angel. Sisters say they never saw such a change in a boy in their life. Father says you are the most agreeable one now about the place. Do you reckon God would do for me what He has done for you?' 'Why, yes! brother Tom. There's a camp-meeting begins to-morrow near here. I'll go there with you. I believe God will do for you just what He has done for me.

"We went home. We never opened our mouths to a single one. Next day we put off to that camp. The third night after we got there my brother was soundly converted. We came back home. I said, 'Brother Tom, let's put our candle on a candle-stick and let it give light to that old dark home. Let's get the Bible down to-night and pray, if mother will let us.' About bedtime I said: 'Mother, do you care if brother Tom and I get down that old dust covered Bible and read a chapter here to-night and have prayer?' Mother commenced to cry, and said: 'Yes, Henry, you came home ten days ago just like an angel, and here comes your brother Tom this evening with the same expression upon his face. You can do anything you please here. God knows in my heart I want just what lights up the countenance of my two boys.

"We got down that old Bible. I read and called on brother Tom to pray. He knelt and prayed earnestly for father and mother and children. I heard mother weeping over there, my brother groaning over there, and my sister crying over here. Brother Tom got hold upon the horns of the altar and before we got off our knees my mother, one of my brothers and one of my sisters were converted. We kept praying night and morning until the last member of the family was converted. There sits my old father, now 70 years old—he was the last one to come in. Now he is clothed and in his right mind and on his way to heaven. Precious Saviour, fill us so full of Thy presence that we shall have our homes filled with Thy presence so that others seeing our good works may be constrained to glorify Thee and our Father which is in heaven.

Miscellany.

—Basel Missionary Society's Report; Notice of the late Mrs. Gundert: Mrs. Julie Gundert, née *Dubois*, was born on the 1st of October 1809 at *Corcelles*, near *Neuchâtel* in *Switzerland*. Her parents implanted early the seeds of probity, integrity and industry into her heart, and yet they were somewhat alarmed to find that her intercourse with pious Christians had convinced her of her sinfulness and the need of a Saviour and Mediator. She began now to lead a life of earnestness. Her clergyman even considering her a religious enthusiast or visionary, warned people from the pulpit against the danger of enthusiasm. She, however, was not to be shaken in her resolution. Yet she left home, and found congenial employment in different institutions in *Locle*, *Rolle* and other places. In *Rolle* she became a member of the church of the late *Mr. Rochat*. When that congregation was called upon in 1835 to supply teachers for India, she offered herself, and left for Madras with a missionary party, headed by the late *Mr. A. N. Groves*. In *Madras*, and some time later in *Chittoor* she collected waifs from the streets and bestowed upon them her care and affection, so much so that some of them in course of time were considered by her as sister and friends. After the death of the late *Mr. Rhenius* in 1838, *Dr. Gundert* was asked to take up the work in *Tinnevelly*. Before setting out he asked *Miss Dubois* to become his wife, who consented stipulating that both of them were to devote their whole lives to Mission-work.

On their arrival at *Tinnevelly* they saw that they were not wanted. *Dr. Gundert*, however, found waiting for him a pressing invitation from the Basel missionaries to come to Malabar in order to begin a new Mission at *Tellicherry* in connection with Basel. After three months' travelling in carts they arrived in 1838. *Mrs. Gundert* entered upon her new duties with all the fervour and energy she possessed. She spent the whole day in teaching and supervising without neglecting her own children. *Accustomed to concentrate herself upon what was necessary at the time, she did the task of each hour with her whole soul and without sparing herself.* Thus she went on with unabating zeal in *Tellicherry* from 1838 to 1849, in *Chirakal* near *Cannanore* from 1849 to 1856, in *Mangalore* in 1856, and in *Calicut* from 1857 to 1860. As *Dr. Gundert*, who had gone to Europe for his health, was prevented from returning again to India, she joined him in 1860 at *Calw*, where she for the first time found all her children collected around her. She longed to be back with her sable children in India, yet she accepted the prohibition from the Lord's hand, and threw herself with unabating energy to learn German, and then to do the work of a deaconess among the poor and suffering, in *Calw*. Although she was one who never spared herself, the Lord thought fit to cast her into a furnace of affliction. At times, she could exclaim: "Lord, how long? Take me home"—then, as if afraid to have grieved Him by her impatience, would exclaim: "Mon Dieu, pardonne."—It was a solemn moment when overpowered by God's love towards her she exclaimed: "Oh that *such a vile* sinner is permitted to go to heaven!" During her life-time she showed that Christ was formed in her and that, as far as possible, whilst we are in this body of humiliation everything had become new. Zealous as she was to serve Christ as her master, she exhorted her family not to hold to the world, but to cling to Christ only. Her singularly unselfish, unobtrusive, and unpresuming character will, it is hoped, find imitation. She died on the 20th September 1885 at *Calw*, at the advanced age of 76 years, and left a husband, four children, and a number of grand children behind her

—Strictly Hygienic: A rather eccentric, yet eminent physican was called upon to attend a middle-aged rich lady who had imaginary ills. After many wise inquiries about her symptoms and manner of life, he asked for a piece of paper and wrote down the following prescription: "Do something for somebody." In the gravest manner he handed it to the patient and left. The doctor heard nothing more of the lady for a long time. One Christmas morning he was hastily summoned to the cottage of his Irish washerwoman. "It's not meself, doctor, it's me wrist that's ailing. Ye see, I was after goin' out into the darkness for a few bits of wood, ween me fut struck this basket. It stood there like a big mercy, as it was, ful of soft flannel from Mrs. Walker. She told me that your medicine cured her, doctor. So if you plaze to put a little of the same on me wrist, I'll be none the worse for me nice present." "It's a powerful remedy," said the doctor, gravely. And more than once in after years he wrote the prescription, "Do something for somebody."—*Phrenological Journal.*

—This is what we are to set before us as the outcome of our faith and prayer, *a gracious considerateness for other people.* And that not as busy-bodies, much less as patrons, but with a simple Christ-like brotherliness, a considerateness that does not only concern itself about men's souls and that which helps them heavenward, but which runs through all the commonest rounds and ways of the daily life. We are to carry such a sense of indebtedness to our dear Lord and Master that we shall be always trying to find opportunities and outlets to bless others; we are to live finding in all the daily intercourse with men a hundred fresh channels by which the Father's love may flow into their midst. For His sake, for the sake of others, for our own sakes, let us strive after this as the fairest and only satisfying token of a holy life—this unfailing brotherliness.—*Rev. Mark Guy Pearse.*

TELEGRAPHIC NEWS.

St. Petersburg, June 3rd: The Russian press publish a statement that the Shah of Persia has declined a proposal made by the Sultan for a Mussulman alliance.

Teheran, 3rd: At a Ministerial banquet which took place here yesterday, the Turkish Envoy made a speech, in which he suggested the advisability of an alliance between Russia, Turkey and Persia, and said that England was the enemy of Persia and Turkey.

Philadelphia, 3rd: Herr Most, who has been on his trial for instigating the late Socialist riots at Chicago and elsewhere in the United States, has been sentenced to twelve months' imprisonment, and has, in addition, been fined 500 dollars.—The marriage of President Cleveland to Miss Folsam was solemnized to-day at the White House.—Great excitements prevails in the United States owing to the seizure of American fishing boats by the Dominion Government for violating the Canadian Fishery Rules.

London, 4th: The division in the second reading of Mr. Gladstone's Home Rule Bill is fixed for next Monday.

Aden, 4th: The Maharajah Dhuleep Singh left here for Europe last evening.

Constantinople, 4th: The Porte has suggested to the Great Powers that, in view of the Greek disarmament, the blockade by the International Fleet of the Coasts of Greece against vessels sailing under the Greek flag be raised.

Venice, 4th: Cholera is increasing here.

London, 5th: The utterances of the Turkish Envoy at Teheran are declared to be without foundation.

Florence, 5th: Cholera has broken out here.

Philadelphia, 5th: The United States Squadron has been ordered to Portland (Maine) in order to avoid a conflict respecting the Fishery Question.

London, 6th: All the Great Powers have agreed to the raising of the blockade of the Greek ports, but the foreign squadrons will remain near Greek waters.—The troopship *Dalhousie*, which has been specially built for her Majesty's Indian Marine, was launched yesterday at Greenock.

7th: Mr. Labouchere, in the name of many members of the Radical Party, has written a letter making an urgent appeal to Mr. Chamberlain to support the second reading of the Home Rule Bill when the division comes on, or not to vote at all.—Mr. Chamberlain in reply has finally declined to support the Bill in any way.—The International Squadrons will return to Suda Bay on Tuesday next.—The House of Commons have agreed to a resolution, without a division, authorising the Secretary of State for India to raise ten millions sterling for the construction of railways in India.

8th; 1-45A. M.: The House of Commons have thrown out, on the second reading, Mr. Gladstone's Home Rule Bill by 341 against 311 votes.—In the debate which took place last night in the House of Commons before the division, Mr. Parnell said that he acquiesced in the subordination of the Irish Legislative Assembly at Dublin to the Imperial Parliament at Westminster. He denied that the Irish Parliament would abuse their powers, and said it would be the means of soon putting a stop to outrages. The Bill, he declared, would be regarded by the Irish nation as a "treaty of peace" and a permanent settlement of the Irish question, and concluded by saying that if the Bill was thrown out the only alternative would be coercion—Sir Michael Hicks-Beach said that the Bill would sever the Union without satisfying the national feeling.—Mr. Gladstone appealed to the House to vote for the principle of the Bill, which he affirmed, would make the Union closer.—The division then took place.—After this the Premier moved the adjournment of the House until Thursday, which was agreed to.—Lord Rosebery, the Secretary of State for Foreign Affairs, announced in the Lords that the blockade of the Greek ports had been raised and that the squadrons had return to Suda Bay.—A Cabinet Council is summoned for to-day.

9th: Ninety-four Liberal members voted with the majority against the Second Reading of the Home Rule Bill.—Serious riots took place yesterday at Belfast between Protestants and Catholics.

Paris, 9th: It is semi-officially stated that the object of the French expedition which has just left Noumea for the New Hebrides is to protect French subjects owing to the frequent massacres of Europeans by the natives which have recently taken place.—The French troops, which have been despatched, will disembark at those points in the Hebrides which are menaced by the natives, and will possibly establish a temporary station in the Islands.—The expedition is said to have no political object.

London, 10th: Upon the representation of Mr. Gladstone, her Majesty the Queen has sanctioned the dissolution of Parliament.—The date on which it will take place has not yet been fixed.—During the riots between Protestants and Roman Catholics at Belfast on Wednesday last, which were of a fierce character, the police fired on the riotous mob, killing five and wounding many.

Berlin, 10th: King Louis of Bavaria having been declared insane, has been deposed.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

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Mr. EDITOR,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

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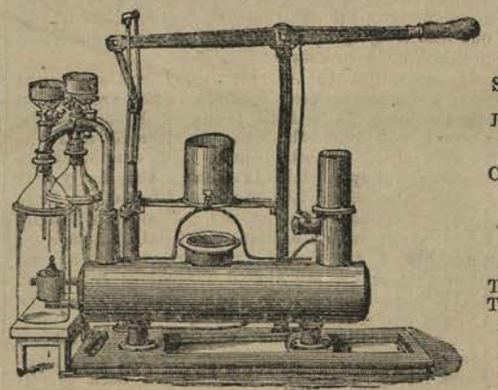

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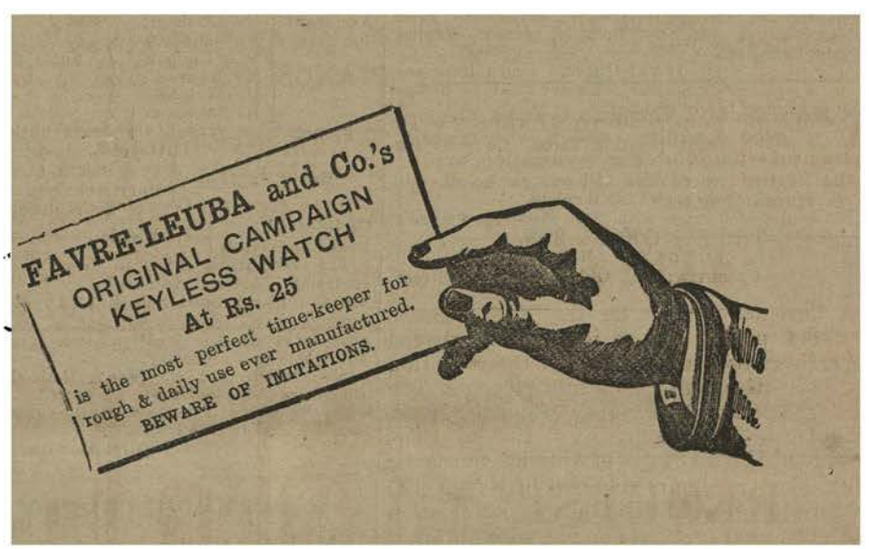
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